1: Wilson E-5 (1934-1938) 1951 FN17 Ngonde FN17
Nyakyusa

traditionally sovereign chiefs are entitled to sit with their village headmen, and assist the president and his village headmen in the hearing of cases. Much of the legal business previously transacted by each chief in his own country is now taken to court (*KwiKoroti*); but the power of village headmen to settle disputes by arbitration in their separate villages is still the basis of the legal system.

Though the Administration has worked through the traditional authorities it has consciously and deliberately modified the traditional system; and, as part of its policy of development, it has established schools, dispensaries, and nurseries for coffee-seedlings and other plants. There are three schools in Rungwe district receiving Government grants: one directly under the Administration, one under the Native Authority, and one a mission school. There are also a great number of 'bush schools', that is, mission village schools under uncertificated teachers giving instruction in the three R's and in religion. Over 19,000 children (12·6 per cent of the population served) are enrolled in the various schools; but 96 per cent of these are in 'bush schools', many of whom never learn even to read and write.

The structure of Nyakyusa society has been further complicated by the conversion of a substantial minority (16 per cent in 1938)[1] of the people to Christianity. The Christians form a group with values radically different from those of the pagans, on whom they react in innumerable ways.[2] The growth of this diversity in the society is a direct effect of its diminishing isolation.

To treat of Nyakyusa villages as if missions, or the Administration, or migrant labour and coffee export did not exist would simplify, but distort our analysis. We have therefore included some account of the differences in behaviour between pagan and Christian, of the effects of centralization on the position of village headmen, and of the influence of trade and migration on economic co-operation in the village. A discussion of the organization of schools and Christian congregations; of the development of courts of record, and 'court districts'; of the relation between

[1] Calculated from figures supplied by the courtesy of the missions and the independent African Churches working in the district.

[2] Moslems are very few and they have little influence on the community as a whole. These few are mostly Swahili traders, Ngoni settlers, or soldiers of the K.A.R. from Nyasaland. We heard of only two or three Nyakyusa who had turned Moslem.